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Malaysia Message

Sumatra Mission Conference Number

Singapore.
March 1934.
Volume 44.
No. 3.

Carrying Wood from the Jungle.

"All ye that labour and are heavy laden."

PERSONALS

After a three weeks' holiday MR. and MRS. J. M. HOOVER returned to Sarawak on the s.s. "Vyner Brooke" February 18th.

Word has been received that the REV. W. H. WILLIAMS, formerly of Kuala Lumpur, representative of the British and Foreign Bible Society, has been in hospital sometime at Eastbourne.

MISS MARION ROYCE arrived in Singapore February 4th and is on the staff of the Methodist Girls' School.

Ground hog day celebrations were particularly significant in missionary circles in Kuala Lumpur and were fittingly carried out this year.

On Monday, 19th February, a daughter was born at the General Hospital, Singapore, to MR. and MRS. YONG NGIM DJIN of Kampar.

MR. and MRS. D. P. COOLE and baby have returned from Brastagi. PAUL has gone to Tientsin to stay with Mr. Coole's brother.

MISS M. DIRKSEN returned from furlough by the s.s. "Trier" on 2nd February and has resumed work at Sitiawan.

MR. & MRS. D. G. JAYASEKARA of Kuala Lumpur are the happy parents of a daughter, Ruth, born to them on February 4th.

The latest cable from New York indicates that the REV. P. B. MEANS and family will not arrive at Singapore until late in April.

A recent letter from MR. R. B. ZUMSTEIN intimates that he is an instructor in Botany and Zoology in the Junior College at Ironwood, Michigan. He writes that PAUL SULLIVAN is a second-year student in this Junior College and that the Sullivan family at Bessemer are near enough to Ironwood to permit occasional talk fests.

A recent letter from REV. C. M. WORTHINGTON, Tiskilwa, Illinois, indicates that he has been busy in the local church assisting the pastor in the Church School and Epworth League and in other ways. Of other news he writes: "We expect to move to Florida as we have had enough of the cold, cloudy weather of Illinois. MRS. WORTHINGTON is not well, and we want a warmer climate to see if she can feel better. I am still able to work if I can find work to do. I have been chopping wood for two of three hours a day."

The REV. and MRS. M. DODSWORTH of Malacca left for the United States on furlough on the s.s. "Trier" leaving Singapore on the 3rd February. They stopped in Manila for a few days and then proceeded by the American Line to Seattle where they will spend their furlough. (See p. 18).

BEVERLY G. AMSTUTZ daughter of REV. and MR. AMSTUTZ went to the U.S.A. with the DODSWORTHS. She will make her home with the REV. and MRS. JOHN C. TURNER of Clearfield, Iowa, where she will attend school. Her summer holidays will be spent with relatives in Ohio and Indiana.

An event of prime importance occurred in Malacca on the 12th February when the new General Hospital, consisting of five large five-storey blocks of buildings with additional maternity ward and large modern kitchen and staff quarters, was declared opened by His Excellency, SIR CECIL CLEMENTI. This Hospital is a great asset to Malacca town and Settlement and constitutes another fine contribution to the medical equipment of Malaya.

On February 27th, MISS ADA PUGH left Malacca by the s.s. *Boringia* for her furlough. She has been on the field since her last furlough for nearly six years. At Penang she will be joined by MRS. S. WADSWORTH who will accompany her to England.

MISS EVA M. SADLER came to Malacca on transfer from Sitiawan to take over the duties of Shellabear Hall, Malacca, due to the departure of MISS PUGH on furlough.

BISHOP and MRS. KERN of the Methodist Church, South, spent three days in Singapore in the early part of February. Bishop Kern's area is China, Japan, and Korea. They are returning to attend the General Conference of their church which meets in May. MRS. KENT and MISS OLIVE SCALES of Texas accompanied them.

Treasure

BY THE LATE AMOS R. WELLS

Would you have the treasure of infinite worth? Seek it not in the soil of earth. Never to worldings that treasure is given. It is found alone in the Kingdom of Heaven. Miners digging with sweat and groan, miners delving in barren stone, miners wearing their lives away for dross of silver or gold or clay—what will their labor mean to them when they stand in the New Jerusalem, where gems are as gravel under their feet, and gold is the very dust of the street? The treasure of heaven is holy thought, of prayer and gratitude finely wrought. The treasure of heaven is loving deeds, sweet ministration to human needs. As we stint ourselves to give to the poor, this heavenly treasure we secure. As we learn the lesson of sacrifice we pay the heavenly treasure's price. As we follow Christ in his earthly walk, with kindly help and with tender talk, we lay up a wonderful golden store, our wealth unbounded forevermore!

HERE is a sentence which was not taken from a sermon, or a religious newspaper, or from a Christian man's public address.

"We can but guess at the events before us. But at all events if we choose we may be sure of meeting them strengthened by an eternal Power and by a Love that never changes."

You would not expect to find such words at the end of a great daily newspaper's first editorial, but that is just where they turned up, as the closing words of the "leader" in the London *Times*.

Religion at this moment is of new and deeper interest than it has been in most men's memory. Religious expressions are heard from unaccustomed lips.

Discount the fact as we will, it is at once a tribute to the persistence of religious faith and an opportunity for the exercise of a much more aggressive religious faithfulness.

Christian Advocate.

I think about God.
Yet I talk of small matters.
Now isn't it odd
How my idle tongue chatters
Of quarrelsome neighbours,
Fine weather and rain,
Indifferent labours,
Indifferent pain,
Or some trivial style
Fashion shifts with a nod—
And yet all the while
I am thinking of God?

—*Gamaliel Bradford.*

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God's Way of Life and How to Find It—G. R. Harding Wood ..	.50
The Sinless Saviour—J. B. Watson ..	.50
John Wesley (the 17th Century Preacher)	.50
The Christian Adventure—A. Herbert Gray	$1.25

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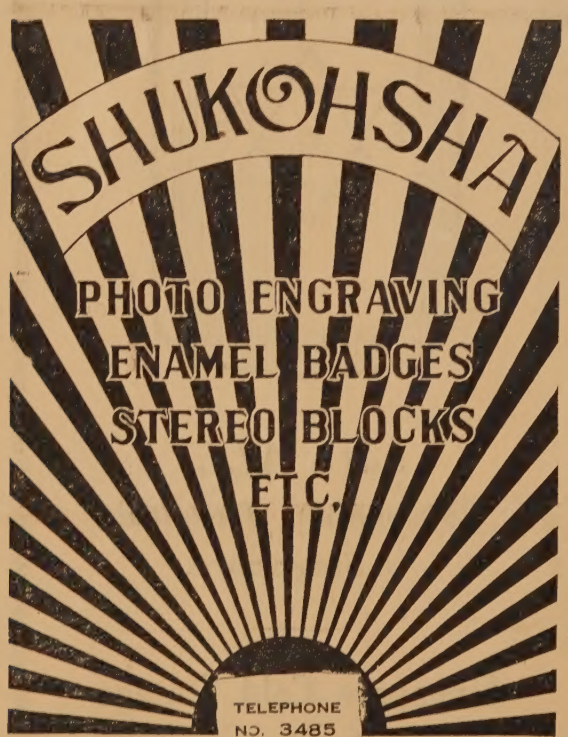

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OUR BISHOPS ON "LIQUOR NOW"

The Board of Bishops at Its Meeting in Germantown, Pa., Adopted This Paper. It Is Worth Reading and Remembering.

We do not all surrender our conviction that Prohibition offers the most efficient plan for dealing with the beverage liquor traffic. Indeed, statistics are already appearing which give our people a revelation of what is sure to come.

Even in Washington, where the beer legislation received the votes of the two houses of Congress and the presidential signature, the figures of arrests for drunkenness have already become appalling, and are giving concern to the wets as they are compelled to view the quick results of the change of our laws.

It is apparent that in the national capital either the beer sold has been actually if not legally intoxicating; or else that the sale of the milder beverage has not banished the bootlegger, with his illicit vending of the harder liquors.

With the permissive features of proposed new legislation, we can have no sympathy. We stand by the declaration of our church that the beverage liquor traffic "cannot be legalized without sin."

But we are ready to unite with all good citizens in advocating and supporting the prohibitive features of new laws; and especially in working for the maintenance of such state or local Prohibition laws as still remain since the Eighteenth Amendment has been taken from the Constitution.

Our earnest efforts should be given to defeat the efforts of the wets to do away with present Prohibition laws in states or counties or smaller civic units.

We warn our people that so-called "modified saloons" are certain to develop into the old-time places of destruction; and we insist that the representatives of both the great political parties shall honor their own promises, that the "saloon" should not be brought back into the life of our country.

The Christian Advocate (Northwestern).

THE ANTI-OPIUM SOCIETY

The following paragraph is taken from the January issue of the International Review of Missions in notes on the Malay Peninsula: "The Anti-opium Society of Singapore is carrying out a well-planned campaign for suppressing the use of opium among the Chinese of Malaya. Every theatre and cinema displays posters depicting the evil consequences. It is estimated that one in five of the Chinese is an addict. The local government is in sympathy with the Society, and the Secretary for Chinese Affairs is willing to transfer to a fund being raised for an addicts' hospital the balance of a fund given by a Chinese philanthropist to aid Chinese coolies." May further success attend the Society whose work is known so widely.

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The Home Missionary Society of the Methodist Episcopal Church, Malaya

Statement of Account—June 1st to December 31st, 1933.

INCOME

Date	Contribution from Individuals.	Amount.	Totals.
	Balance handed by Dr. Chen Su Lan ..		$ 56.09
June 24.	Rev. Paul B. Means ($20 U.S.) ..	$36.58	
„ 30.	Rev. R. A. Blasdell	25.25	
July 6.	Rev. S. S. Pakianathan	25.00	
„ 6.	Mr. Ephrain Isaac	25.00	
„ 6.	Dr. Lee Keng Soon	12.00	
„ 17.	Mrs. Looi Chee Eng	5.00	
„ 21.	Mrs. K. K. Benjamin	7.00	
Sept. 29.	Dr. Chen Su Lan	25.00	
„ 29.	Dr. H. M. Soo	3.00	
„ 29.	Dr. (Miss) Soo Kim Lan	5.00	
Oct. 6.	Mr. D. V. Kandiah	15.00	
„ 6.	Mr. A. Athisayam	12.00	
„ 6.	Dr. Ang Swee Hian	5.00	
„ 6.	Mrs. Choo Beng Lim	5.00	
„ 21.	Rev. T. W. Bowmar	3.00	
„ 30.	"A friend" (Malacca)	2.00	
„ 30.	Mrs. P. K. Bonny	5.00	
Nov. 3.	Mrs. E. S. Lau	25.00	
„ 5.	Miss Norma Craven	10.00	
Dec. 1.	Dr. J. S. Lee	10.00	
„ 1.	Rev. J. J. Kovilpillai	5.00	
„ 1.	Rev. J. M. David	5.00	
„ 2.	Rev. S. A. Phillips	5.00	
„ 27.	Mr. J. M. Pakianathan	3.00	
„ 27.	Mr. Thomas Abraham	2.00	
„ 31.	Rev. and Mrs. D. H. Yap	20.00	
			$300.83

Contributions from Churches.

July 11.	Klang Wesley Church	$20.00	
„ 30.	Telok Anson Chinese Church ..	3.00	
Oct. 1.	K.L. Wesley Church (Sunday collection)	8.00	
„ 17.	K.L. Chinese Church (Cantonese)	10.00	
„ 19.	Seremban Wesley Church	24.00	
„ 30.	Seremban Chinese Church	5.00	
Nov. 5.	Taiping English Church	25.00	
„ 10.	Malacca Straits Chinese Church ..	25.00	
„ 10.	Seremban Wesley Church	10.00	
Dec. 2.	Parit Buntar Chinese Church ..	2.00	
„ 27.	K.L. Chinese Church (Hokkien) ..	14.50	
			$146.50

Contributions from Epworth Leagues.

July 11.	Klang Union Epworth League ..	$15.00	
„ 30.	Sitiawan Union Epworth League ..	10.00	
Sept. 29.	Taiping Union Epworth League ..	10.00	
„ 29.	Teluk Anson Union-Epworth League	6.00	
Oct. 1.	Malacca Straits Chinese Epworth League	20.00	
„ 11.	Klang Union Epworth League ..	15.00	
Nov. 29.	Malacca Junior League	15.00	
Dec. 1.	Parit Buntar Union Epworth League	10.00	
„ 26.	Teluk Ayer Epworth League (Singapore)	3.50	
„ 26.	Singapore Wesley Epworth League	20.00	
„ 26.	K.L. M.G.S. Junior League ..	10.00	
„ 26.	K.L. Union Epworth League ..	10.00	
„ 28.	Sitiawan Union Epworth League ..	4.30	
			$148.80

Contributions from Ladies' Aid Societies.

July 13.	Klang Tamil Church Ladies' Aid ..	$25.00	
Aug. 17.	K.L. Wesley Church Ladies' Aid ..	60.00	
Sept. 29.	Telok Anson Ladies' Aid	9.00	
Oct. 1.	Malacca Chinese Church Ladies' Aid	15.00	
„ 11.	Malacca Straits Chinese Ladies' Aid	20.00	
Nov. 29.	Malacca Tamil Church Ladies' Aid	25.00	
			$154.00

EXPENDITURE.

July 11.	A. Simandjoentak—June Salary ..	$35.00	
„ 11.	Sakai Coolies Wages—June ..	5.00	
„ 11.	S.M. Siantoeri—June Salary ..	25.00	
„ 11.	Kingham Joseph—June Salary ..	45.00	
			$110.00
„ 27.	July Salaries		110.00
„ 29.	Motor Bicycle (part. payment)		30.00
Aug. 29.	Tan Kee Siong—July Salary		25.00
„ 31.	August Salaries		110.00
Sept. 25.	Tan Kee Siong—August Salary		25.00
Oct. 6.	September Salaries & Sundries		100.00
„ 6.	September Salaries		37.00
„ 28.	September Salaries (Balance)		19.00
„ 31.	October Salaries & Sundries		90.00
Nov. 8.	October Salaries (Balance)		80.00
Dec. 2.	November Salaries	$135.00	
	Book Supplies to Sakai Schools ..	10.00	
	Christmas treat for Sakais	5.00	
			150.00
„ 27.	December Salaries		75.00
„ 28.	December Salaries		20.00
„ 31.	Printing and Postage (Corresponding Secretary)		3.86
„ 31.	Cheque Book and Bank Charges ..		8.02
	Miscellaneous		12.59
„ 31.	BALANCE		90.60
	Total ..		$1,096.07

INCOME (continued)

Contributions from Sunday Schools.

July 30.	Sitiawan Pioneer Church School Young People's Department ..	$10.00	
„ 30.	Sitiawan Pioneer Church School Young People's Department ..	10.00	
Oct. 1.	Malacca Vacation Bible Schools ..	2.55	
Nov. 3.	Singapore Vacation Bible Schools	10.15	
Dec. 28.	Sitiawan Pioneer Church School Young People's Department ..	10.00	
			$ 42.70

Contributions from Schools.

July 21.	Singapore Anglo-Chinese Secondary School	$21.00	
„ 30.	Sitiawan Methodist Girls' School ..	16.75	
Aug. 8.	K.L. M.B.S., Stds. V & VI ..	5.75	
Oct. 6.	K.L. M.B.S. Staff	12.90	
„ 30.	Malacca Suydam Girls' School ..	25.00	
Nov. 5.	Taiping Crandon Home	10.00	
„ 22.	K.L. M.B.S. Staff	9.00	
Dec. 1.	Penang Anglo-Chinese School ..	24.00	
„ 1.	Parit Buntar A.C.S.	10.00	
„ 2.	Seremban A.C.S. Staff	15.00	
„ 2.	Parit Buntar A.C.S. Staff ..	14.00	
„ 26.	K.L. M.B.S. Staff	12.40	
„ 27.	Teluk Anson A.C.S.	1.20	
„ 28.	Sitiawan M.G.S.	7.00	
			$184.90
July 8.	The Mission Treasurer (Singapore)	$57.25	
Aug. 17.	The Mission Treasurer (Singapore)	5.00	
			62.25
	Total ..		$1,096.07

LUCY LENG YAP
Treasurer (elected January, 1934).

The Malaysia Message

Official Organ of the Singapore Area of the Methodist Episcopal Church

Monthly Journal

for

Missionary, Educational and General Religious Information

March 1934. Vol. 44. No. 3

THE POWER OF CONSTRAINING LOVE

If Paul was correct in his assertion that the greatest of the things that abide is love, we may make bold to say in our day that the most powerful thing in the world known at present is love. Jesus' view of the power of love has not only brought to the forefront a comparatively latent power, but has also started in motion an amazing number of applications of that power. In our own day we have been unduly blinded by the power of material force. The discoveries of recent years have put into man's hands forces whose power for good or evil have been undreamed of in the past. Not that the worship of force is a new thing. Dependence upon its power has been age-long. Nevertheless, there exists at the present time, perhaps, a stronger temptation to regard material force, to the exclusion of other sources of power, than ever before. It is well that we have a time each year when we are reminded anew of this great spiritual power of love and are encouraged to use it. That is the lesson which Lent teaches—a lesson to which we should now give earnest attention.

We should not be unmindful, however, that not everything that goes by the name of "love" to-day is in possession of this power. Love which springs only from material lust or physical instincts has neither the degree nor the endurance of the power of which we are thinking. Such love has a power of its own, but while frequently manifesting considerable strength, it is fitful and fleeting. The power of the love which we have in mind is steadfast and enduring. In the words of Paul, it "suffereth long, and is kind; it envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,.....beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

The great test of such love is its strength at the point of the individual will. When the individual finds no difficulty or inconvenience in manifesting his love for others, he derives considerable satisfaction and joy from such service, but philanthropy is not the test of love. The difference between philanthropy and "constraining love" is apparent—philanthropy must be free and usually operates without pain to the giver, whereas constraining love presses people into service and frequently results in pain to the people who render such service. Paul felt the pain of love: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus." But why did he do it? Could not such suffering have been avoided? Wherein lay the necessity?' "The love of Christ constraineth us." It presses us to do the thing which normally we do not want to do. It impels us to action from which we may never see visible results. It culminates in utter self-denial. When love insists, the desires of self recede, and love's deires are accomplished.

The potency of this kind of love was revealed by Jesus. He pointed out the path of self-denial for the sake of others without hope of personal benefit and even with personal pain. "Blessed are they that are persecuted for righteousness' sake." "If any man will come after me, let him deny himself and take up his cross and follow me." "Behold, I send you forth as lambs among wolves." Here everything is clear. It is a new type of love, but how infinite are its powers and its possibilities—both for the people whom we may serve in such love, and for the enriching and strengthening of our own lives; and in this new path of constraining, self-denying love, Jesus Himself led the way.

Lent speaks to us strongly of self-denial. It points to one "Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." During this Lenten Season and through the months that follow, may we earnestly seek the power to give ourselves, not *until it hurts*, but even *when it hurts*, because the love of Christ constraineth us.

FROM THE EDITOR'S DESK

A CHALLENGING TASK

With the new year only two months on its way and the remaining months lying before us to be used largely as we determine for Kingdom-building, what a challenging opportunity confronts us! What is our purpose to be? Merely to do our work so as to pass inspection, so as to escape the severe criticism of our fellow-workers and others who will review it? Or shall we definitely give ourselves to earnest endeavour in the interests of the Kingdom? As ministers or laymen, in whatever field we labour, are we determined to make Christ pre-eminent in all things? Will we keep this purpose before us each day in our work? Then we shall see results exceeding abundant "above all that we ask or think," and the next Conference will hear reports worthy of the celebration of our fiftieth anniversary and furnishing incentive to make the year of these celebrations truly memorable for its evangelistic emphasis. But let us not forget what is too frequently overlooked: He "is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us.*" It is "the power that worketh in us," the strength of our own interest and purpose, that finally determines the mighty working of God through us. We need not expect great success or victory, for ourselves or for the Kingdom, from the attitude which expects God to overrule the inertia of our lives and forcibly work His will through us, but where earnestness of purpose in our lives is linked with His mighty power, the results exceeding abundant, "above all that we ask or think", will surely appear. And these are the results which we want as we close the first fifty years of our work and begin the second.

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but—through?
Then wait on the Lord, with a trust serene,
Till the night of your fear is gone.
He will send the wind, He will heap the floods,
When He says to your soul: "Go on."

And His hand will lead you through—clear through—
Ere the watery walls roll down.
No foe can reach you, no wave can touch,
No mightiest sea can drown.
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you will walk dry shod
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You will see but the Lord alone
When He leads you on from the place of the sea
To a land that you have not known.
And your fears will pass, as your foes have passed;
You will be no more afraid.
You will sing His praise in a better place,
A place that His hand has made.

—A. J. FLINT.

A FRIEND IN NEED

The need has been voiced in recent days for providing for our people a deeper appreciation of the importance of the Holy Communion. Others have voiced a need for information on social and moral evils. Still others have seen the need of educating the membership of the Church in those matters which will secure greater and more intelligent loyalty for the Church of the future. Does not part of our present trouble lie in our failure to provide literature which will supplement our teaching and furnish our members with information which they can read in quiet and ponder over? And is not the Secretary of Christian Literature a good friend in helping you to find the aids which you need? He now comes forward with the announcement that several inexpensive booklets are now available on the subject of the Holy Communion, as well as certain moral and social evils, and Church doctrines. But best of all, he declares himself ready to assist in securing any literature which you feel you need. If you will make your need clear, he will do his best to help you meet it. Now, dear reader, whether Pastor or Sunday School teacher or Epworth League worker or ordinary layman without official designation, did you ever have a better friend than that, who finds satisfaction and joy in helping you to find the things you need, and will you not write to him to-day and tell him what you need?

GENERAL

For the second issue this year we have received no material for the School Page. This is a great disappointment to us as we are sure it must be to our readers, especially those in the schools. We trust that the disappointment will be keen enough to lead to elections of correspondents from the various schools and to get those already holding this office busy at their tasks. All material intended for the School Page should be sent to the Principal, Anglo-Chinese School, Malacca, who edits this page.

We would call the attention of our readers to the Account of the Home Missionary Society on page 6, and urge the immediate payment of such contributions as are now available.

AN APOLOGY

We trust that our readers have appreciated the reproduction of John Wesley and His Horse and His Stable which appeared on the cover of our January issue. Late last year a post-card bearing this picture reached the Editor's desk, and it occurred to him that this would make an appropriate cover for the New Year's issue which the Methodists of Malaya would appreciate. The Editor thought that he was safe-guarding the rights and courtesies of the case by writing immediately to the publishers, informing them of his intention to reprint, and, as the time was too short for a written reply, suggesting a cable in the event of objection. As no reply arrived, the cover was printed, and we trust that our readers have enjoyed it. A letter received during the current month, however, reveals the fact that the distance from Malaya to England and the time involved placed too great a strain on the Editor's presumption. At the request of the publishers we insert herewith our apology for having reproduced the picture without their previous consent. The permission to reproduce referred to in our statement about the picture was presumed from the absence of objection. We are sorry, and would repeat that we are greatly indebted to the West Counties Agency, Bristol, for this picture which few of our people would otherwise have seen, and for their subsequent courtesies in the matter.

And now we hope that our readers will look at the picture again.

The Malaysia Message

THE STAFF

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R. A. BLASDELL.

Contributing Editors

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A. H. Prussner — R. A. Blasdell
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LET ME DRINK LIFE'S CUP, NOT SIP ITS FOAM

My Covenant

HENRY HALLAM TWEEDY.

If thou wilt walk, O Father, by my side
Along the climbing pathway of the year,
In lowland mist, through forest gloom, on radiant height,
I will not fear!

No man can harm me but myself. Gray ghosts
All vanish in faith's dawn. What I must do,
I can. And Death? He is but doorkeeper to Life!
I will not fear!

I will be strong.
Burdens are muscle-makers; tests wake powers,
And weariness well won brings happy balm.
'Tis fretful, coward weakness saps our strength and kills.
I will be strong!

I will be calm.
The ages' worry never stirred a leaf.
I'll drown mine deep, then, in a sea of trust,
On which my care-freed soul shall sail in quietness.
I will be calm!

I will be glad.
Glad of the whole of life. Bitter rue
And fragrant thyme are good. Serpent and dove
Thou madest. Let me drink Life's cup, not sip it foam!
I will be glad!

I will be great;
Not in the littleness, nor in the mouth
Of men, but in my work and spirit.
Must I fret if fame doffs not its cap?
Use me, O God!
I will be great!

I will? I—dust?
Nay, I said, if! And yet there is no if
With God. All's mine if I will take the if's
With me. I can do all, be all, attain the Christ!
I will with God!

Then walk, O Father, daily by my side
Along the climbing pathway of the year;
For so I will clasp hands with Love and Power,
And shall not fear!

—*Harvard University.*

WE ARE AMBASSADORS

An Address delivered at the Commencement Exercises of the Eveland Seminary (a training school for young women) on the evening of January 8th, 1934,

by Mrs. Edwin F. Lee.

On an occasion as significant as this a speaker could wish for a choice subject. Mine has come to me in the words of an old chapel song which stirred the youth of my generation and may, as I repeat it, furnish some fervour for our subject.

> "I am a stranger here, within a foreign land,
> My home is far away, upon a golden strand,
> Ambassador to be, of realms beyond the sea
> I'm here on business for my King."

It seems fitting to me to think of these four young women as Ambassadors for Christ. There is nothing novel nor original in the title. Paul used it centuries ago when addressing the Corinthians. "We are," he said, "ambassadors on behalf of Christ, as though God were entreating by us." And the Christian ministry ever since has, with a broad sweep of the imagination, caught this happy title to itself.

WOMEN AMBASSADORS:

To-night, however, we are assembled to honour not ministers nor men, and there may be those who consider us a little overbold to attach this heroic title to four young women from our Seminary. However, we have out-distanced Paul long since in respect to woman's right to active Church service and we have caught up with the progressive governments of the world which have begun to send out women as their representatives in consular service. And to-night we are thinking of these young women as official representatives of our Heavenly King.

UNOFFICIAL AMBASSADORS:

It is not an exaggeration to say that every individual in the world is an unofficial representative of his country and race. We Americans resident in Malaya have cause for embarrassment now and again because our country is judged by the few tourists who are not representative of our more intelligent citizenry. Recently I discovered that the beautiful Mosque in Johore was closed to myself and fellow-Americans, because certain of our countrymen had written flippant remarks in the Visitors' Book. The finest compliment which has come to me for many a day was when a lady in Pittsburgh said, "I hope that the strange people amongst whom you live and work and travel will think of you as the ideal American woman". You will forgive anything savouring of egotism when I tell you that the lady was very elderly and talked with me for a short half-hour at a college woman's meeting and that her words greatly disturbed my calm. "What sort of country would my country be, if every woman were just like me?" was an old couplet which ran through my thoughts. It is no light matter to be an unofficial representative of one's country or race. In this connection we are reminded of Mr. Aggrey of Africa, that black man from the Gold Coast, who was obsessed with the belief that he was the representative of his people and that every movement of his life was under a microscope viewed by a critical world. At this time he was a college professor in the southern part of the U.S.A. He was passing an elegant house one day, outside of which stood a pile of furniture, when a worried white gentleman evidently the owner said to him brusquely, "Hey nigger, lend a hand." Mr. Aggrey must have been astonished, but that poise for which he had struggled did not fail him. He stripped off his coat and unloaded and placed furniture for two hours. "How much do you want for the job?" asked the owner, brusque as before. "Nothing, sir; I am glad to help you," said Mr. Aggrey with his usual smile, putting on his coat to depart. Whatever else the white man thought, he was certainly made aware that there was a courtesy, a gentility and a poise which he had not hitherto associated with the coloured race. We can only hope he became a better unofficial representative of the white race after this experience.

TRAINING:

We are here to-night to do honour to young women who have completed a course of training in our Eveland Seminary, which is an honoured institution in our Conference. Methodism was born in a university group. Our fellowship is aware that we have a "moral obligation to be intelligent." We do not believe that stupidity may be considered a Christian virtue, nor that love, patience and long-suffering can be counted as on bad terms with an alert, exploring mind. "The Good Samaritan may neutralize his compassion by using an unsterilized bandage." Our ambassadors must be intelligent about the business of their King.

"The intellect," as someone has said, "is not the unregenerate part of our personality which can be left at home" when we go out to interpret the Christian message. We cannot understand all the deep questions of theology, which have always troubled the world and always will. But the continuous revelation of the Bible, through research, and its relation to the practical problems of life must be taken advantage of by those who would obey the commands of Jesus, who said, "Thou shalt love the Lord thy God with all thy heart and soul and mind." The heart and the mind must work together. The benediction so often used by our preachers is that God may help us to keep "our hearts and minds in the knowledge and love" of God. What an essential combination for an ambassador.

If we are truly taking the place of Christ as his representative on earth we must remember that goodness is not at its best without intelligence, but we must also remember that as the wise men of old poured out their gifts at the feet of the Christ child so must wisdom ever pour out its treasures in the service of goodness.

We are in the presence of young women who have finished a course of training. Recently I heard a lady ask Miss Harvey this question, "What are you training these girls for?" Anyone has a right to ask that question; for to keep girls in a school for three years must be for some purpose. But the answer is not so simple as it would be if the course were in Nursing or Medicine or Arts. There is much that is unnamable and intangible in our ambassadorship. Perhaps we are after all only vice-consuls whose task everyone knows is often very undignified and lowly. Yet the vice-consul is essential to the system. So these young women make no pretentions to high titles nor to great learning. They have only held the key to learning in their hands, they have opened the door, and I am sure they will not allow it to become closed. They have learned that life is growth, and they will have no fear of change in ideas and standards of Christian living, for they will know that growth means change. They will be poised in the midst of panic; they will furnish reason to those who have not this check on the emotions; they will be sympathetic where others are critical, and in the presence of other religions and racial groups will show intelligent understanding. They will go into our Churches and our Schools and our Boarding Schools with radiant hearts and radiant minds.

It is sometimes offered as a criticism of our school that our young women marry before they have rendered much service. It is perhaps well to remind ourselves here that the majority of women who are elected or chosen for service in their country are married women. This in no sense minimizes the importance of the woman who can serve without family responsibilities, but it is a fact that more and more women of broad experience are demanded in official life in the U.S.A. especially. It is frequently found that a woman who has herself experienced motherhood may have a greater service to render society as a whole. Fortunately in the Orient there is less criticism of a married woman rendering public service than of an unmarried woman. I say fortunately, because it has taken a half-century to break down prejudice in the West against the idea that woman was bound by matrimony to limit her life to the walls of her home. Our concern should be to urge our girl ambassadors that when they choose partners in life they accept only those who will work sympathetically and in co-operation with them in their great service. Thus we shall not lose an ambassador, but gain one.

LOYALTY:

Loyalty is perhaps the supreme requirement of a consular agent. We are ambassadors of the Heavenly King, serving in Christ's stead. When Jesus was still on earth he founded a democratic company, a fellowship which might be able to carry on in his absence. Jesus was among the first to see the value of group-living. This early group in time became many, and our great Church is just one of those channels through which the mind and spirit of God reaches mankind. Not long since a bishop of my acquaintance asked a young woman whose loyalty to her group was in question, "Are you working for your Church which sent you on your present mission?" With an assumption of great piety she answered, "I am working for the Kingdom of God." If she found the Methodist Episcopal Church an obstacle to her loyalty to God it was her duty to choose another fellowship for service. Our organization is extremely democratic, its laws are created in a General Conference made up by representatives from all over the world, and its bishops are elected by the people. Loyalty to our leaders, our General Superintendents, our District Superintendents, our Secretaries of special work, our Principals of schools is essential to the maintenance of the whole. The Kingdom of God is the first interest of every loyal Methodist, the church is but the tangible agent through which he works. But if there comes a conflict of loyalties it is our duty to report to those who are our constituted authorities and to seek a more kindred group.

PERSONALITY:

Loyalty cannot be dissociated from the third qualification we have mentioned, Personality. This is a word which has been used by almost every speaker who has appeared on this platform. No one has attempted to describe it. What is personality? Can it be achieved, or must an individual be born with it?

Such questions must come to those who are earnestly seeking to become ambassadors for Christ. We believe it is possible for every normal creature to mould his personality into an approximation of that which he idealizes. It is true that faulty heredity, bad environment, inadequate education, physical illness, and lack of moral and religious nurture are serious obstacles in the way—but they are not insurmountable. We are aware of such examples as Abraham Lincoln, and Helen Keller and many lesser people of our own acquaintance. It is well to remember that personality is not a product of solitude but a product of communication. Our long years of helpless babyhood requiring assistance of numbers of people, seem to have prepared us for group living and to have started us out as a variety of distinctive types. This interaction of one life upon another is what develops personalities. Robinson Crusoe could live in

isolation upon his desert island, but he would never have developed into a personality if the man Friday had not appeared. He would have become more and more animal. And it is as we become less and less animal that we approach more nearly the ideal personality. That is the thing for us to remember. "God who took away my eyes that my soul might see" seems an extreme cry, but it is the very lesson in values which we need, if we really do believe that we are immortal souls. In our conduct and attitudes toward those amongst whom we live it is within our power to express ourselves in a highly spiritual manner. And we are able to achieve this largely because we have learned not to confine our communication to creatures only, but to have this in a loftier sense with God himself. And if we are His Ambassadors shall we not be as diligent as the earthly ambassadors in keeping the lines of communication busy with their rulers? We call this contact prayer, or practising the presence of Christ in our daily living. A personality, rich, pleasing and powerful may be attained by anyone who will seek first the Kingdom of God and his righteousness. Only thus are we able to restrain the animal instincts and approach the perfect personality which is Christ Jesus.

THE MESSAGE:

The chorus of the old song, a verse of which I quoted, runs thus,

"This is the message that I bring,
A message angels fain would sing,
O be ye reconciled, O be ye reconciled,
O be reconciled to God."

Paul said, "We beseech you on behalf of Christ be ye reconciled." What a timely message we have as His ambassadors to-day! Reconciliation is the cure the world is seeking. Peace is the hungry heart cry on every shore. Families, communities, nations at war within themselves are in deep need of just this message of Peace. If we could assure the kings of earth to-night that we have an ambassadorship from Heaven with a message of reconciliation which could save the world, I am sure these kings would turn their kingdoms over to us.

This is a time for us all to renew our vows of service to the Master as we stand here with these young women who are viewing alike their privileges and their responsibilities as they set out to be Ambassadors for Christ.

A CODE FOR THE CHRISTIAN

This code was originally presented as part of a Sunday School lesson study in the Kansas City "Journal-Post."

I. A CHRISTIAN always keeps open the way of communication between himself and God. By this we mean the wireless line we call prayer and the study of the Bible.

II. A CHRISTIAN is the same pleasant, lovable, kind, considerate man at home that he is when he is on his best behaviour at a public gathering where he wants to make the best impression possible.

III. A CHRISTIAN should so live his life that wherever he may be found, at the office or in the home or in public anywhere those who see him and know him will recognize him as a Christian. There is something about a man or woman who lives a real Christian life that shines out for all to see. "I would trust that man anywhere."

IV. THE CHRISTIAN has no alibi or excuse when he goes wrong. A Christian does not excuse himself for continually breaking God's laws by saying, "Everybody does it." In the first place it is not true. Everybody does not break the laws, everybody does not violate the sanctity of the home, everybody is not a grafter and a crook. The real Christian thinks out his own line of conduct and acts upon it. He does not regulate what is right for him or what is wrong for him by the rights and wrongs of other men.

V. CHRISTIANS have this plank in their platform, "I will be loyal to my God and my country. I will obey the laws of the land as interpreted by the duly constituted authorities. I stand uncompromisingly for a law-abiding government."

VI. In all religious platforms you will find this plank, and it is especially one to which Christians must adhere: "I am for peace always and everywhere among men nations. God helping me, I will always cast my voice for the peace of the world."

VII. A man may be a Christian in business. There are, thank God, thousands of Christian lawyers, Christian teachers, Christian bankers, Christian farmers, Christian editors and I will include in the list Christian politicians and stand ready to prove it. A man may be a Christian in whatever business he selects to follow, always providing that that business is one which is of benefit to the community in which he lives and contributes to the welfare and happiness of that community.

VIII. When one is baptised as a Christian he should always take his pocketbook along and let it be baptised with him. The Christian believes that everything he has comes from God and should certainly be willing and happy to give back to God for a special use something of what God has given him.

IX. Time is the essence of life. We consecrate our money to God, our lives to God, and as life is the time God gives us here on earth, our time belongs to him when He needs it.

X. THE CHRISTIAN affirms that God plays no favourites. That before him under the universal law there are no races, no colours, no prejudices. The Christian is a Christian in every country and every language, equal before the Lord.

—*Wm. Southern, Jr., Independence, Mo.*

MEDITATIONS FOR THE INNER LIFE

H. B. A.

New Life

The word "Lent" came from an old Saxon word "Lengten," meaning Spring. Long ago, Spring was called "Lengten," because the days began to grow longer at that time. It was the time when life sprang anew in every tree and flower.

The forty days of Lent which precede Easter commemorate the forty days when Jesus fasted in the wilderness. It does not stand for death, as "Ash Wednesday" might, but for Life,—new and abundant Life that finds its highest expression in the triumph of Easter. Thus Christian people make Lent a time of meditation and self-denial, in preparation for the New Life which is offered to all through Jesus Christ.

Prayer: "O Lord, with whom is the fountain of Life, give us all, we entreat Thee, grace and good-will to follow the leadings of Thy most Holy Spirit. Let the dew of Thy grace descend and abide upon us, refreshing that which droops, reviving that which is ready to perish; until the day when all Thy faithful people shall drink of the river of Thy pleasures. Amen."

ROWLAND WILLIAMS.

The Eternal Quest

"O that I knew where I might find Him." (Job 23:3) Imagine Job, a desolate figure, clothed in sackcloth and sitting on an ash heap, announcing his intention to go on a quest for God! He was voicing the desire of multitudes. But adversity had brought him to a quest that he might otherwise have avoided. He would not give up to despair or cynicism. And in the end, he found God. Will you join in that quest? You will find it easier than he, for you have the rich experience of "a host of witnesses," who have themselves joined in the Quest.

Prayer: Almighty God, our Heavenly Father, Thou hast always been the friend of those who seek the truth. Give us courage to continue our Quest until we shall find in Thee the desires of our hearts. Forbid that we should turn back because of faithlessness of self-pity. Keep us true to our purpose, through Jesus Christ our Lord. Amen.

The End of Life's Quest

Jesus sweeps aside every uncertainty, and puts our doubts to shame, when he declares,

> **"I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye would have known my Father also: and from hence-forth ye know him, and have seen him." "John 14:6, 7.**

His certainty satisfies the desire of the Quester.

He becomes the end of Life's Quest,—the Christ who has come to show us God.

Prayer: Open wide the window of our spirits, and fill us full of Light; open wide the door of our hearts, that we may receive and entertain all our powers of admiration and love. Amen.

CHRISTIANA ROSSETTI.

Luther's Quest

Romans 1:17

The thought that we can, at any time and any place, approach our Heavenly Father directly, without the influence of any church or any individual, brings God very near and very personal to all of us. We are indebted to Martin Luthur and the other leaders of the Reformation for making this real. In young manhood, Luthur became a monk, and attempted to find God through the discipline provided in the monastary. He found that the rituals and duties of monastary life were not sufficient. He seized upon the thought that men are justified in God's sight through their faith, and not through their achievements. His quest was rewarded, for he found that God is ready to enter into the consciousness of any one who seeks Him, and that he will give him Power to live the Christlike life.

Prayer: Our Heavenly Father, we pray that we may open our hearts to Him Who comes, as He did long ago, to be the light and life of men, and that He may find welcome there. In our search for truth, beauty and goodness, may we trust Him who is to-day the life, the truth, and the way. Amen.

RELIGION AND MUSIC

(Address by Rev. J. N. Lackey, D.D., pastor Central Baptist Church, Hartford, Conn., U.S.A.

"While I live I will praise the Lord. I will sing praise unto my God while I have my being." Psalm 146:2.

Music and religion are inseparably linked together. It is as natural for people to resort to music and singing to express their religious emotions as it is for water to run down hill. Music fits into religion as the waters fit into the shore. Especially is this true of our own holy faith. Always the worship of Jehovah has been characterized by and interpreted by music and song. Miriam sang her song of deliverance as Israel emerged from the Red Sea. As Moses saw the Israelites melting away in the wilderness he sang his song of the transitoriness and the unsubstantiality of life as we have it in the 90th Psalm. The Shepherd King sang his great songs of faith and deliverance and praise as we have them in the Book of Psalms. These Psalms still furnish the language we use when we talk to God. Thirty centuries have found no language more lofty or more sublime, or better able to express the deep emotions of the soul. The priests sang around their altars of sacrifice. Isaiah, singing of Israel's return from the Babylonian bondage, cries, "The ransomed of the Lord shall return and come again to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Jesus and His disciples sang their hymn of praise before the Saviour went out to the garden and the tragedy of the cross. Paul and Silas in jail at Philippi, with their feet fast in the stocks, their backs bleeding from their scourging, sang praises to God in the night and the jail was shaken and the jailor was converted. The martyrs sang as they went to the flames or to the arena. Luthur and his followers sang their way through the Reformation. Their hymn, "A Mighty Fortress is our God," still thrills us. Cromwell and his Ironsides went into battle singing, "Let God arise and let His enemies be scattered." Always man has sought to express his religious devotion in music. Always he has strengthened his heart, nerved his purpose, with song. The Christian religion throughout its history has been a religion of song and a religion of music.

Jesus was not a musician. Yet for nineteen centuries He has inspired the world's great music and the world's great songs. The rarest sonnets and the sublimest music man has ever composed or mortal ears have ever heard, were written in His praise, in loving adoration of His precious name, and the glorification of His great cause. The greatest and finest musical instruments man has been able to frame grow sentient with emotion, ineffable and masterful, when used in the interpretation of His mercy and His compassion. The most exquisite voice that ever thrilled the soul of man, glides into purer, sweeter tone, reaches sublimer melodies, touches harmonies more glorious, and becomes regnant with mysterious compelling power, when raised in Christian song or anthem to tell the story of His matchless, race-wide love.

He was not a musician, and yet but for Him, the symphonies of Mozart, the music of Schubert and the harmonies of Beethoven would have found no expression; Mendelesohn's "St. Paul" and his "Elijah," would have had no voice; Haydn's "Creation" would have remained unsung; Handel's glorious "Messiah," and his more glorious "Israel in Egypt" would have gone forever uncomposed. Through Jesus they were inspired and glorified. Through these great musicians the praises of Jesus found expression for the blessing of the race.

Jesus was not a poet; yet he has been the inspiration of much of the world's best poetry and the world's best literature. But for Jesus neither Milton nor Pope would have spoken. Dante and Shakespeare would have remained dumb. Tennyson and Browning and Longfellow and Whittier would have found no voice, would have had no vision and no inspiration. Emerson and Bacon and Macaulay would have left no message. Washington could not have founded nor Lincoln preserved this great Republic of the people. They are all the products of Christian institutions and Christian civilization. The atmosphere created by the moral forces of His blessed Gospel have made them and their work possible.

But for Jesus the great Christian hymns would have remained unwritten and their tunes uncomposed. They all found their origin and their inspiration in Him. Perronet and Holden would not have blessed the world with "Coronation," nor Sarah Adams and Lowell Mason with "Nearer my God to Thee." But for the Christian faith Augustus Toplady and Thomas Hastings would never have given us "Rock of Ages," nor Watts and Woodbury that wondrous hymn, "When I survey the Wondrous Cross." But for Jesus Charles Wesley and Lowell Mason would never have bequeathed to us, "Jesus Lover of my Soul," nor Cardinal Newman and Dr. Dykes their soul-stirring "Lead, Kindly Light."

Without these and others whose souls have caught fire from Jesus, the Son of God, we would have had no Christian hymnology at all; no oratorios or anthems or paeans of praise; no Te Deums of thanksgiving, no sonnets of consecration, no odes of devotion. The race would be spiritually bankrupt, were it not for Jesus of Nazareth. The world's great music and the world's great songs we owe to Him and the Christian faith.

Always instruments of music have aided in His praise. The Psalmist sang to the music of harp and

(*Continued on p.* 19)

SUMATRA MISSION CONFERENCE

The sixth session of the Sumatra Mission Conference was held in Medan from January eighteenth to twenty-first inclusive. Bishop Lee presided over the Conference and all rejoiced to have him with us again. Conference is a time when the missionaries, who all the year long have been conducting their work in the vernacular, find a deep satisfaction in singing the beloved hymns of the church in the language of their homeland. It is a time when the Word of God, which we have been teaching throughout the year in other languages, becomes especially vivid and meaningful, as we hear it expounded once more in the language in which we first learned to love it. And this year the devotional services of the Conference brought an inspiration and help to the missionaries and national members of the Conference which can never be forgotten. In his Spirit-filled messages, Bishop Lee swept aside all the superficial and temporary aspects of our present-day religious thought, and presented to us the Eternal Christ, the First Love of our hearts. Every worker left the Conference with renewed faith and new courage because he had been led to compare his task with the power of Christ, which changes not.

Though we have had less money to carry on our work this year, due to cuts in appropriations and to the decreased value of the American dollar, the reports of the district superintendents and workers showed that the Gospel has been preached to a greater number than ever before. New villages have been entered. The number of baptisms has increased, as has also the number of preparatory members received into church membership. Three new buildings have been erected, and a larger sum of money has been raised locally for the support of the work this year. We are grateful to our Heavenly Father Who has given the increase.

Our missionary group is very small. Though the Bowers have returned from furlough, we missed the Stamers, who went on furlough this year, and the Hamels who are now working in the Indische Kerk in Soerabaja. But there is one advantage in a small group. Our missionary meetings which were held every evening assumed the character of a family gathering. There was time and opportunity for every member to voice his opinion in regard to the problems discussed, and though these meetings had no legislative function, they proved of great benefit to every missionary.

Our Conference this year was a time of real fellowship with each other and we were brought close to our Christ in whose name we labour. May He bless His work in this field and throughout the world in the coming year.

VERA EDBORG OSTROM.

Appointments

SUMATRA MISSION CONFERENCE, 1934

Mission Superintendent, A. V. Klaus, (*P. O. Medan, Sumatra*)

MEDAN—ASAHAN DISTRICT

A. V. Klaus, Superintendent, (*P. O. Medan, Sumatra*)

District Missionary for Chinese Work	Egon Ostrom
Asahan Circuit	Ragnar Alm, Resident Missionary,
Aek Kota Batoe	Lucius Debataradja, supply.
Bandar Poelau	Stephanus Loembantobing.
Bangoen Dolok	Stuurman Hoetabarat, supply.
Boenoet	Nimrod Pasariboe, supply.
Bosar Sepinggan	Adian Sinaga, supply.
Hoetabagasan	Ephraim Sihombing.
Hoetapadang	Wismar Panggabean, supply.
Kisaran, *Batak Church*	Nimrod Pasariboe, supply.
English School	Loo Soo Tean, supply.
Dutch School	Laurentius Tampoebolon, supply.
Kopas	Oberlin Hoetagaloeng, supply.
Laboean Roekoe	Jacob Hoetabarat, supply.
Loembanria	Simeon Sitompoel, supply.
Oedjoeng Bajoe	Philemon Debataradja, supply.
Padang Halaban	Lucius Debataradja, supply.
Padang Nabidang	Lucius Debataradja, supply.
Rantau Parapat, *Batak-Malay Church*	Mateus Hoetabarat.
Dutch School	Julianus Sihombing, supply.
Tandjoeng Balai, *Church & School*	Luther Hoetabarat.
Tandjoengan	Lucius Sihombing, supply.
Tindjoan and Taratak	Philemon Debataradja, supply.
Tomoean Dolok	Aris Sitompoel, supply.

MEDAN—ASAHAN DISTRICT (*Continued*)

Medan Circuit	A. V. Klaus, Resident Missionary.
Bagan Si Api-Api	Jethro Manullang.
Bengkalis	Jethro Manullang.
Bindjai *Batak Church*	Cleopas Loembantobing.
English School	Hormat Siregar, supply.
Medan, *Batak Church*	Cleopas Loembantobing.
English Church	N. T. Gottschall.
Methodist Boys' School	N. T. Gottschall.
Tebing Tinggi Circuit	A. H. Prussner, Resident Missionary.
Bah Apoeng	Martinus Poerba, supply.
Bah Si Doea-doea	Roebin Sihombing, supply.
Baroeng-Baroeng	Gersom Hoetabarat, supply.
Boentoe Raja	*To be supplied.*
Nagaradja	Sariman Hoetagaloeng, supply.
Nagori	Miliater Pohan, supply.
Pematang Siantar. *English School*	Wesley Hoetabarat, supply.
Siranggiting	*To be supplied.*
Tebing Tinggi, *Batak-Malay Church*	David Hoetabarat.
English School	Yap Cheng Huat, supply.

PALEMBANG DISTRICT

H. C. Bower, Superintendent. (*P. O. Palembang, Sumatra*)

Palembang, *Chinese Church*	Teng Kai Beng, supply.
Malay Church	Wilmar Hoetagaloeng, supply.
English School	H. C. Bower.
Soekadana	*To be supplied.*
Soengai Gerong	H. C. Bower.
Teloek Betoeng	Pinehas Pattisina, supply.

WOMEN'S APPOINTMENTS

MEDAN—ASAHAN DISTRICT

District Women's Work, Kisaran	Mrs. Vera Edborg Ostrom.
Tandjoeng Balai	Mrs. Lydia Oelschlaeger Alm.
Tebing Tinggi	Miss Elsa Schwab.
Bandar Poelau	Mrs. Stephanus Loembantobing.
Bengkalis	Mrs. Jethro Manullang.
Hoetabagasan	Mrs. Ephraim Sihombing.
Medan	Mrs. A. V. Klaus.
	Mrs. N. T. Gottschall.
	Mrs. Cleopas Loembantobing.
Bible Woman	Miss Ang Hoen
Methodist Girls' School	Miss June Redinger, Principal.
	Miss Freda Chadwick, Acting Principal.
Rantau Parapat	Mrs. Mateus Hoetabarat.
Tandjoeng Balai	Mrs. Luther Hoetabarat.
Bible Woman	Miss Mih Addie.
Tebing Tinggi	Mrs. A. H. Prussner.
	Mrs. David Hoetabarat.

PALEMBANG DISTRICT

Palembang	Mrs. H. C. Bower.

SPECIAL APPOINTMENTS

Secretary of Christian Literature	Paul B. Means.
Mission Treasurer	R. L. Archer.
Assistant Treasurer	N. T. Gottschall.
Treasurer, Woman's Foreign Missionary Society	Miss June Redinger.
Assistant Treasurer	Miss Freda Chadwick.
Mission Correspondent	A. H. Prussner.
Editor "Sumatra Tidings"	Mrs. Vera Edborg Ostrom.
Manager Book Depot	A. V. Klaus.
Evangelistic Work in the Dutch State Church	J. C. Hamel.
On Furlough.	Rev. and Mrs. E. N. Dabritz.
	Rev. and Mrs. J. P. Stamer.

GLEANINGS FROM MY SUNDAY SCHOOL EXPERIENCE

By Rev. L. A. Samuel, Port Swettenham.

In a few moments I desire to set before you as clearly as possible what I consider some of the more important aspects of our Sunday School work. What I say will come not so much from books, of which it has not been my privilege to read so widely as others, but rather from my own experience over a period of some twenty years as a teacher and pastor.

I. What the Sunday School is not.

I should like first to consider the negative aspect of our subject. In the first place, I would say that the Sunday School is not a substitute for family religion. It cannot take the place of the family altar, parental example, and home instruction. Of course many children attend the Sunday School whose parents are not Christians, and whatever religious instruction such children enjoy is received through the Sunday School. This, however, is no excuse for the Christian parents to shift the burden of religious instruction to the Sunday School entirely. If Christian fathers and mothers neglect the instruction of the children because they attend the Sunday School, they are in danger of making that institution an injury instead of a blessing. An hour of religious teaching in a week cannot take the place of religious instruction in the home, nor can it counteract a week of secular instruction where little attention is given to religion or even an antagonistic attitude is assumed.

In the second place, the Sunday School is not a substitute for the Church. It is a part of the Church, but only a part. Membership in the Sunday School cannot take the place of public profession of faith in Christ which is a preliminary to Church Membership. It should not be thought that attendance at the Sunday School is sufficient or that it in any way can replace attendance at Church services. In our opinion it is better for the children to attend the public preaching of the Word of God and to sit in the pew with their parents. In this way the good habit of Church attendance is early formed.

In the third place, the Sunday School is not a place for instruction in secular knowledge. At the first, this was tried, but it soon gave way to the proper aim of the Sunday School. Five or six days a week the children receive instruction in secular subjects. On Sunday we have the peculiarly fitting opportunity to impress the religious teachings upon the minds of the young people, and we should make the most of it. History and geography may tempt Sunday School teachers away from their main task, but teachers should not yield to such temptations. These may be used in teaching Sunday School lessons, but they must not usurp the time until the period is over and little has been taught of religious significance. Such teaching may be popular, but it fails at the most vital point.

In the fourth place, the Sunday School is not a place for social entertainment. It may be a place where kindly greetings can be exchanged, and friendly handshakings and cheery words, but it should never be forgotten that it is primarily a place for earnest and most important labour. To encourage conversation on social topics after the Sunday School lesson may dissipate many excellent lessons in the class.

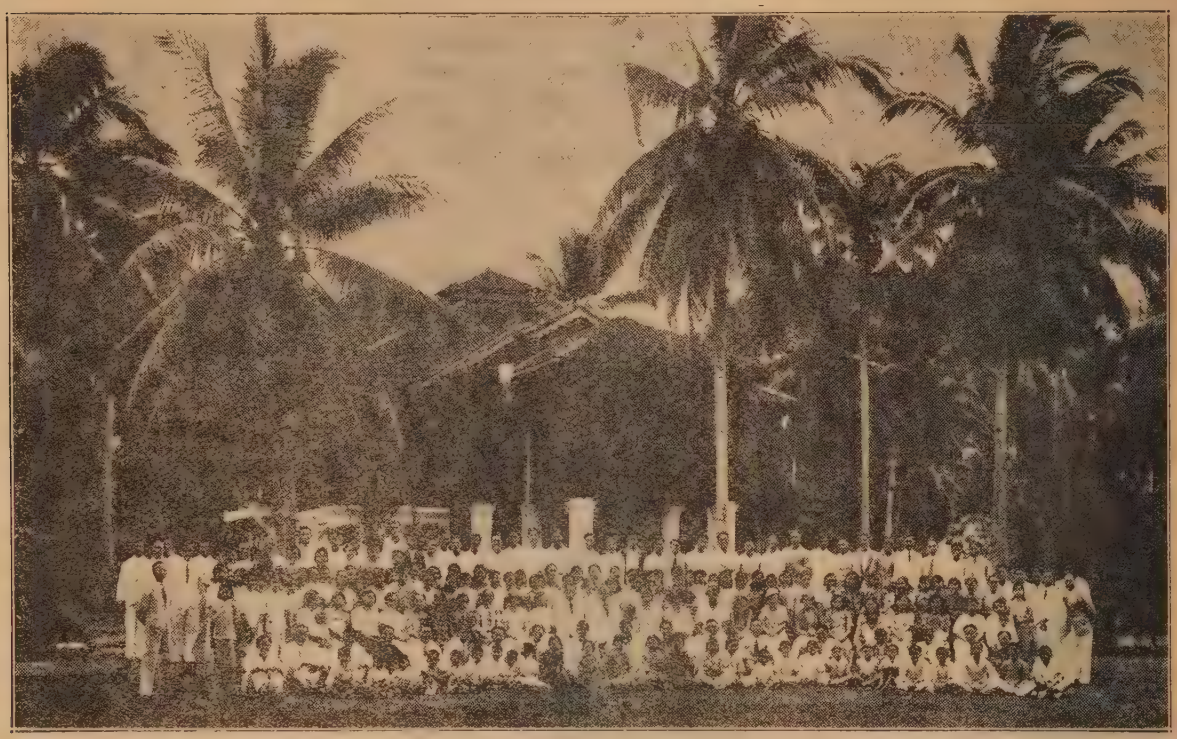
II. What the Sunday School Is.

In the first place, it is a place for considering the religious needs of the children and imparting such instruction as will help to meet those needs. Here the great Christian truths of God, Freedom, Immortality, the Incarnation, and Atonement may be put into words which children can understand, and thus early in their lives they may become familiar with the teachings if not with the phraseology. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of Heaven." These words were spoken by Jesus, and we believe that they imply that children were the objects of His special care and should early receive the special blessings of His Kingdom.

In the second place, the Sunday School is a place where the Bible should be taught in order to impart spiritual growth. Stories for illustrations may be selected from other literature, but these should not be used to the exclusion of Bible teaching, or the reduction of such teaching to an inferior place. The Bible should be the chief text-book, and it contains ample material for the main part of each lesson. No other literature is so rich in the very material which is needed in religious instruction as is the Bible. We believe that a good catechism may properly be used in the lower classes as a basis for further more technical instruction as the child grows older, and the memorizing of both short and longer passages will bear fruit in the greater enrichment of life in more nature years, whereas the memorizing of songs and hymns in these early years is indispensable.

We must have in the Sunday School spiritual men and women workers, who both by their manifest Christian experience and their understanding of religious truths and ability to impart them, can lead the little ones into the way of life. They must be persons of strong faith who know how to employ prayer, who have a love for children and believe that they are the Church of the future. Only such will be willing to become voluntary workers willing to undergo the arduous and exacting work of a Sunday School worker.

A MISSIONARY FAMILY ON FURLOUGH



Farewell of the Straits Chinese Church, Malacca, to Rev. and Mrs. M. Dodsworth.

An event of more than local interest occurred when the Rev. Marmaduke Dodsworth, of Malacca, and his family started on furlough early in February. For a week before their departure the compound was alive with "farewells" of various groups of people who have learned to regard Mr. and Mrs. Dodsworth as true friends, sympathetic guides, and earnest seekers for their spiritual and temporal welfare. The two largest groups were the Straits Church and the Tamil Church, the photographs of whose gatherings we are glad to reproduce in this issue. Mr. and Mrs. Dodsworth have completed two terms on the field, and have had the unusual missionary record of spending them entirely in one station. During nearly all of this time Mr. Dodsworth has been pastor of the Straits Church, and both he and Mrs. Dodsworth have identified themselves in a remarkable way with the activities of this and the other Church groups of Malacca. Not only the town churches, but also the large number of outstation Churches which have grown up under the guidance of these missionaries, claimed their privilege of saying "good-bye" to them. They were busy people indeed as they endeavoured to make themselves available for all these claims.

Yet beyond the borders of Malacca the home-going of these missionaries has excited more than ordinary interest. As few missionaries have been able to do, Mr. Dodsworth has identified himself with the interests of his Church throughout Malaya. He has had calls for evangelistic work in many of the most important centres of the country. Early in his career, he became known as a leader in Epworth League work and served as the Dean of the Institute and was associated with League affairs in other ways until Leagues in every part of the country have known that they had a friend and wise counsellor in him. He has also associated himself with the Pastors' Institutes until he has become an Institute fixture. His service as a District Superintendent started in Malacca and North Johore but soon extended to embrace Negeri Sembilan, Selangor, and Pahang. His travelling on this enlarged district work has been enormous. He has served for several years as the Secretary of the Board of Building and Location of the Methodist Episcopal Church, and in this capacity has borne heavy responsibilities. At the Conference of 1933 when Bishop Lee was detained in America and the Conference was forced to elect its chairman, Mr. Dodsworth was awarded this place of confidence and responsibility.

No wonder the entire Conference views with interest the departure of this family on furlough and feels that it has temporarily lost a family very essential to the success of its work. We wish them a happy and restful furlough and hope that they will not unduly delay their return to their work in this Conference.

(*Continued from p.* 14)

the psaltery and the instrument of ten strings. Harp and organ added melody to the praise and swelled the chorus of song. All down through the ages the greatest instruments the world could build added volume to the mighty anthems lifted by the creature to the Creator.

So it is perfectly fitting and proper that we should meet in a church—a building dedicated to the praise of Him Who is our King of kings and Lord or lords,—the one Who has been the inspiration of it all. And when the organ lifts up its sweet and mighty voice, let us also with hearts atuned to His love, lift our hearts and voices in songs of glory.

And when we gain this conception, church music becomes for us vastly more than a mere performance. It is my profound conviction that church music should never be rendered merely for music's sake. It should always be given as a part of the service of worship. For this reason the minister of music and the minister of the sacred desk should always be in closest communication. All music should be most carefully selected to fit into and carry forward the theme and purpose of the worship service and message from the word of God. There should never be anything left to chance. Too much is at stake. A whole programme may be nullified and its effect destroyed by the selection of the wrong pieces of music. If music cannot aid in worship, better is it that it should not be given.

But when it can be made a part of the worship service, then SING. Sing praise. "While I live will I praise the Lord. I will sing praises unto my God while I have my being." And when I die I will join my voice with the ten thousand times ten thousand who with harpers harping on their harps, shall swell the anthems of the skies, singing "Worthy the Lamb that was slain to receive power and wisdom and riches and strength and honour and glory and blessing."

"When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it Lord that I should boast
Save in the death of Christ my Lord;
All the vain things that charm me most
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns composed so rich a crown?

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

No instrument too beautiful, no voice too sweet, to sound the praise of Jesus' name!

THE MASTER MUSICIAN

S. M. Gillam

A useless violin it lay,
Discarded in a dusty shop;
The years passed by until one day,
Beside the door a stranger stood.

He entered in, and looked around;
He seemed to search for something lost,
At last the instrument he found;
With gentle hands he brought it forth.

His master touch was firm and sure,
As o'er the strings he drew the bow;
Most wondrous music did he lure,
From out the silent bygone years.

Some lives like that, there are, disdained,
That only wait Christ's master touch,
To find life's harmony regained,
In triumph of a past renewed.

Farewell of Tamil Church, Malacca, to Rev. and Mrs. M. Dodsworth.

THE EPWORTH LEAGUE

D.H.Y.

I have received lengthy and detailed Annual Reports for 1933 from the Malacca Straits Chinese Epworth League, the Straits Chinese and Telok Ayer Epworth Leagues, Singapore, and the Kuala Lumpur Chinese Epworth League. If space in the Malaysia Message will be available, interesting excerpts from the above Annual Reports may be published later. According to availability of space the names of the newly elected officers for 1934 of various Epworth League Chapters, that have sent them to me, will be published in this number, and other League Cabinets will be announced in subsequent numbers.

Below are some statements, announcements, and messages pertaining to the District Epworth League Institutes to be held in April this year. Allow me to add a line to urge as many Leaguers and young people as possible to attend the respective Institutes which, I am confident, will offer to those who attend worthwhile and interesting experiences. Let us all support the Institutes by our attendance, contributions to the various programmes, prayer, and co-operation.

D. H. YAP,
Secretary for Epworth League and Young People's Work, Malaya Annual Conference.

Northern District Epworth League Institute

"At a meeting of the Northern District Cabinet held at Ipoh on December 16th, 1933, it was decided to hold the Institute during the third week in April, commencing on Saturday, 21st April, to Wednesday, 25th April."

G. S. ARUMUGAM,
President, Northern District Epworth League.

Southern District Epworth League Institute

Mr. Loh Hung Loon, President of the Southern District Epworth League, writes that the Southern District Cabinet have decided to hold the Southern District Institute in Malacca and the Business Manager, Mr. Goh Choon Lim, and the Local Committees are working hard to make the necessary arrangements. The Rev. H. B. Amstutz, Singapore, has been chosen Dean of the Institute. The food charges for the five full days will be $3.50. Leaguers who do not wish to reserve their meals for the whole period of five full days may (provided one day's notice is given to the Business Manager) take separate meals at the following rates:

Breakfast	20 cts.
Tiffin	30 cts.
Dinner	40 cts.
Guest night Dinner on Saturday night	50 cts.

In addition to the food charges every delegate or Leaguer has to pay one dollar for registration and Concert ticket.

ATTENTION ALL LEAGUERS
in the
Northern District Epworth League

Institute Date:

The date of the Northern District Epworth League has been fixed from April 21st—25th, 1934 at Penang.

Local Committee of Management:

Messrs. Ang Cheng Kang (Business Manager), B. H. Baughman, H. Clancy, Poh Soo Kheng, Tio Seng Hee, Quah Khuan Sim, Ong Chaik Ghee, Khoo Eng Chuan.

Institute Concert:

Each Chapter is expected to contribute an item in the programme. For further particulars, please write to Mr. H. Clancy, c/o Anglo-Chinese School, Penang.

Institute Charges:

The local Committee of Management has decided to charge each individual $4.50 for food for five days, starting with a dinner on April 21st and ending with a dinner on April 25th and the Registration Fee is $1.25 for working men and 75 cents for students.

Yours sincerely,
ANG CHENG KANG, *Business Manager.*

Messages:

It gives me genuine pleasure to extend to you a most cordial invitation to Penang, to attend the Northern District Epworth League Institute next April. We strongly urge you to make a real effort to be present.

This Institute may become the best we have ever had. It all depends on the Leaguers throughout the District. With your whole-hearted co-operation it will be a real success.

Come with a smiling face and a prayerful heart. Give the best you have, and the best will come back to you. Welcome!

Yours fraternally,
ABEL EKLUND, *District Superintendent.*

I am happy that we are going to have our Northern District Epworth League Institute in Penang. Plans and preparations are now well under way. Interesting and worthwhile courses of studies have been planned and also good instructors have been asked to teach or lead in discussions.

Allow me to take this opportunity to urge Leaguers and young people to attend the Institute in April and help make it a grand success.

Yours faithfully,
LUCY LENG YAP,
Dean, 1934 Northern District Institute.

THE KUALA LUMPUR TAMIL EPWORTH LEAGUE

The sympathy and co-operation of a faithful few has contributed in a large measure towards the successful year which the Kuala Lumpur Tamil Epworth League has just completed. "We have not commanded the strength of numbers, but we have commanded the earnestness of conviction, the singleness of purpose and devotion, and last but not least the readiness for self-sacrifice". This has been the conviction of all honest workers who have given new life to the Kuala Lumpur Tamil Epworth League.

We have been favoured during the past year by many good speakers who have contributed much towards making our Devotional Meetings useful. The average attendance during these meetings has been between 25 and 30. A competition was held during the year by dividing the League Membership into two groups viz., the Victors and Conquerors, in which points were scored for attendance in Devotional Meetings, Business Meetings, Socials and Literary Meetings, and in the receiving of new members, payment of League Dues, and in the contribution of special items at League Devotional Meetings and Literary Meetings.

The Department on World Evangelism has functioned well, and our Vice-President has on many occasions visited estates and preaching centres, where the gospel has been preached and tracts distributed.

We are grateful to Miss E. Olson who is in charge of the Tamil Boarding School for her valuable assistance in our League work. As 3rd Vice-President she has showed her sympathy to all with whom she has worked and has spread this kind feeling to those outside.

In addition to the customary Socials and Literary Meetings, a Badminton Tournament was held under the auspices of the Fourth Department for all members.

On the 28th January, 1934, the League held its Annual Election, after the Devotional Period. As you will notice we have some experienced leaders who have willingly come forward to contribute their time and talent in making 1934 a successful year for the Tamil Epworth League.

CABINET FOR 1934.

President.....Mr. W. H. T. Abraham
1st Vice-Presidents.....Mr. J. M. Pakianathan
Miss Lilian Kandiah
2nd Vice-Presidents.....Rev. S. A. Phillips,
Mr. A. Thamboe
Commitee on World Evangelism.....Mr. B. T. Nasadorai,
Mr. P. A. Neelagandan,
Mr. M. Saravanamuttu
3rd Vice-Presidents.....Miss E. Olson (re-elected),
Mr. D. V. Kandiah
Committee on Mercy and Help.....Mrs. E. A. Kandiah,
Mrs. R. C. Abraham
4th Vice-Presidents.....Mr. Edwin A. Dutton (re-elected),
Mr. P. A. Neelagandan,
Miss Soosamma Jacob
Hon. Treasurer.....Mr. B. T. S. Nasadorai (re-elected),
Assistant Treasurers.....Miss Lizzie George (re-elected)
Mrs. P. D. Rajadurai
Hon. Secretary.....Mr. Robert R. Supramaniam (re-elected)
Organ Supply Committee..Mr. Edwin A. Dutton (Chairman)
Mrs. R. J. Kandiah,
Mrs. Neelagandan,
Miss Lillian Kandiah,
Mrs. Saravanamuttu,
Mrs. E. P. Nasadorai.

(*Sgd*) ROBERT R. SUPRAMANIAM,
Hon. Secretary.

SEREMBAN EPWORTH LEAGUE

The Business and Devotional meeting of the above League for January 1934 was held in the A.C.S. Hall on Thursday, 25th January at 6:30 p.m. Mr. J. A. Sabapathy presided.

The nominees of the Nomination Committee were accepted and the following officers were unanimously elected for 1934:

President.....Mrs. F. H. Kuehn.
1st Vice-President.....Mr. J. A. Sabapathy.
2nd Vice-Presidents.....Miss Annie Chang, Mas. Yong Yew Moi, Mas. Kee Men.
3rd Vice-Presidents.....Miss Chek Foon Ho, Mas. Ng Chee Yew, Mr. Yeoh Sun Loon.
4th Vice-Presidents.....Miss Ang Choo Ee, Mr. A. T. Kulasingam, Mr. Gurdial Singh.
Secretary.....Mr. S. Marimuthu.
Asst. Secretary.....Mas. Ng Keam Nyen.
Treasurer.....Mr. J. D. Sundraj.
Asst. Treasurer.....Mas. Yap Khin Tong.
Pianists.....Miss Lim Soon Teck, Miss Annie Chang.

S. MARIMUTHU,
Hon. Secretary.

RELIGIOUS EDUCATION

R.M. H. & - . H. Y.

WORSHIP IN THE JUNIOR DEPARTMENT OF THE CHURCH

(Prepared by the Board of Education of the Methodist Episcopal Church)

Some Principles Underlying Training in Worship

It is necessary to determine some principles underlying training in worship, since principles ought to govern procedure. More satisfactory results will be obtained if procedures are determined in the light of principles discovered.

1. Training in worship is "practice in feeling God". It is helping the Junior experience over and over again fellowship with the loving Father. All our effort must be tested by this: "Did our boys and girls feel the presence of God?" How can we discover whether they have felt that presence? Assurance will perhaps come not from stated experiences from the group; rather it may come from our sense of their appreciation; a feeling of the group's response to the moments of wonder, of beauty, of joy, of fellowship. If we have not secured that response, something is wrong and we must set ourselves to find the cause and remedy it.

2. The objectives of worship must be definitely and concretely discovered. Our general objective in worship training is to help our boys and girls have fellowship and communion with God. This general objective sets the trend for us. However, it needs to be analyzed and specific objectives discovered. These specific objectives will determine the activities, the materials, the procedure used in worship training. The leader needs to have in mind what he hopes to accomplish in the life of the child through this worship service. Whatever the objectives are, they ought to be based on the needs in the lives of boys and girls.

3. Reverent worship responds to stimuli. What are some of the stimuli which can be used to help Juniors worship? First, there is beauty. It is much easier for children to feel the presence of God in a place that is orderly and beautiful, than in a place that is disorderly, barren, dingy. Young lives are susceptible to the atmosphere of place. Beauty suggests God's presence. A harmonizing colour scheme, careful treatment of the windows, covering on the floor, orderly arrangement of chairs in assembly formation, type of furniture at the front of the room suggestive of worship, pictures which throb with religious feeling, cleanliness throughout: all these, though simple in themselves, will go far in helping you to obtain your objective.

Activities are aids to worship. Certain types of activity help boys and girls feel the presence of God; others do not. Juniors can have fellowship in the singing of a great hymn which carries the expression of their joy, their aspiration, their wonder, their gratitude. They can have communion through the act of giving the offering they have brought. Prayer especially when the prayer voiced is one of their own building, may carry them into the presence of God.

Materials are stimuli used to help children worship. Calls to worship, chants, prayer responses, pictures, stories, things from the world of nature, instrumental melodies, the children's own experiences, hymns, poetry, prayers—all these rightly chosen and rightly used are aids to worship.

Moments of quietness may be used to develop fellowship. A moment of silence following voiced prayer; a silent prayer after the story; a moment of silence following the prayer response—all these stimulate reverence. Appreciative listening to quiet music, which has been interpreted; the quietness following prayer as the pianist plays a melody—these are aids to worship.

4. Capacities, interests and needs of the worshippers must be kept in mind. The materials of worship must be selected with the capacity, interests and needs of the worshippers in mind. When the concepts of a hymn, for example, are beyond the Junior's capacity of need, he may sing the words, but the message is not as vital for him and he does not worship as fully as he might otherwise; if, indeed, he worships at all.

> Thinking of a Junior's interests, capacities and needs, analyze the concept of Jesus as found in the hymn, "Jesus, I My Cross Have Taken". This appeals to the interests, the needs of certain adults, who, harassed by the trials and sorrow of life, find comfort in the Christ who was destitute, despised and forsaken. Then turn to the hymn, "We would See Jesus." This hymn appeals to Juniors, who find here a Jesus to be loved more than any other hero. The same thing holds of the other materials chosen as aids to worship.

The activities of worship must be selected with the capacities, interests and needs of the worshippers in mind. One of the activities which may be most fruitful in bringing boys and girls into communion with God is that of giving. If giving is to be an intelligent act of worship, two objectives must be reached. Boys and girls must give of that which is their own. This involves choosing freely and gladly to give to the work of the Father. Then they need to know the object for which that gift is given so that they are definitely interested in the gift and can consecrate it with understanding.

OUR BOYS & GIRLS

A. D.

THE GLASS COFFIN

My story began a long time ago many thousands of years. It was a beautiful summer day, and the sun shone down warmly from the blue sky above. The sea boomed in the distance and the leaves rustled in the tree tops, for nearby there was a large forest.

A pretty little fly, with delicate wings, flitted about in the sun among the grass and flowers, and at last, buzzing softly, she spread her wings and flew over into the forest. Big pine trees grew there, stretching high up to the sky, and there was a wonderful smell of resin, for the sun was shining warmly.

Our little fly alighted on one of the huge trunks to take a rest. With her leg brushes she cleaned her wings and her round head with its red eyes, for she was covered with dust like every honest wanderer.

But listen. A horrid spider with thin legs came creeping slowly along and thought to himself that the fly would be a nice joint for his midday dinner. He cautiously put one leg before the other, no small thing when one has eight legs, and crawled slowly along the tree-trunk nearer to the fly.

The spider considered the whole business very carefully. "Gracious me," he thought, "there isn't much on the little lady. When the green wings and the long antennae come off there's precious little left, but one must be thankful for small mercies. If I'm not very careful she'll see me, with those round bullet-eyes of hers, and flit off, and then it's goodbye to the joint and perhaps I shall have to go hungry to bed."

The little fly was vain, like all women. She went on brushing her green silk skirt wings, tweaked in front and behind, licked herself like a kitten and never noticed the wicked enemy who stealthily and maliciously drew near.

He was already close up—then something quite horrible happened.

The midday heat lay oppressively over the forest and thick drops of resin oozed from the old trees. All at once a drop, sparkling golden-yellow in the sun, fell from above with a smack against the trunk, burying beneath it the fly and the spider.

There was an end to the *titivating* and the good dinner, friend and enemy were imprisoned in the tree's sticky and yellow tear; for a while they struggled a little, backwards and forwards, and then they were dead.

Fresh resin dropped on the old, and at last it became quite a thick lump where both insects lay embedded as in a transparent coffin.

But the history of the world goes quietly on and everything happens as it has to happen. Hundreds and thousands of years passed. Many new summers, and millions of fresh flies with green wings, and spiders with eight legs, had come and gone, and no one thought any more of the couple buried so long ago in a drop of resin that hung, thick and insignificant, on the old tree, which had long since lain mouldering in the ground.

Then once again something happened. The land had gradually sunk and the volume of water from the sea up there where the Baltic roars, came nearer and nearer to the old forest. One day it reached it. The waves washed against the trunks of the trees, uprooted them, and the forest had to die. One tree after another sank into the watery grave, the sea-breeze howled wild songs in the tree tops of the dying forest, and the old trunks groaned and moaned when they tumbled into the sea that washed over their home.

And that is why the Baltic thunders where once upon a time a forest rustled. The old decayed tree trunk with the thick bead of resin was also engulfed by the waves, the sea rolled sand over it, and the trunk slowly mouldered completely away. Only the resin bead was left and it was buried in the sea-sand.

Again another thousand years passed. Then a tremendous gale blew across the sea, and in wild fury the waves flung sand and slime on the shore. A poor fisherman with his boy walked up and down the beach looking for the resin which thousands of years before the old trees had wept in thick drops in the midday heat. AMBER people called it, and they made all kinds of bead-chains and earrings from the yellow drops which age had petrified.

The little boy knocked his bare foot against something thick in the sand, and picked it up.

"Look, Father." he cried joyfully, "I've found a piece. I'm sure it will fetch a dollar."

His father took the piece of amber, cleaned off the sand and then held it up to the light.

"Goodness alive, my boy," he cried delightedly. "I call this early morning luck. Two little creatures are imprisoned in the glass coffin, a fly and a spider. The learned gentleman in Griefswald will most likely pay gold for it. Two little creatures in a drop of amber! That's a rarity!"

The learned gentleman in Griefswald did buy the glass coffin, and paid the poor fisherman much more than the dollar that his son expected to get for it. Nothing pleased the old gentleman better than to gaze at Miss Fly and The Bad Spider, just as they were when they were surprised by Death many years ago.

(Slightly altered from THE GLASS COFFIN
in Oola Boola's Wonder Book by Bruno H. Burgel)

OUR AMERICAN LETTER

THE YEAR END never fails to bring to remembrance and to renewed interest the folks in Malaya, and the folks who used to be in Malaya but who are now scattered over the map of the world. Christmas greetings came pouring in from the western states of America, from Canada, England, India, Malaya, the Netherlands Indies, China, Japan, and Australia. One could not BUY such a clientele as that if he tried. One just has to GROW it by lifelong contacts in service. Let's just rummage around in this pile of letters and cards to share with you this highly prized gossip.

Here is a letter from a Tamil workman, who still thinks his erstwhile "Tuan Besar" has the gift of lucrative jobs at his command. His plea is that I, in America, provide him with a job, in Singapore. "Distance may lend enchantment to the view," but it does not lend facility to conducting an employment agency. There is a touch of pathos in that typical Indian appeal, "I regard you as my father, nay more than that," and there is an all-too-familiar sound to his statement that "during the present days of slump it is difficult to find employment." Alas, my distant brother, you would be no better off if you were in this so-called "land of the free." Some two score capable men of Ridley Park, once holders of good jobs, men with bright families and clean records, are digging in the wet mud of our little scenic lake, which has been drained so that they may do a bit of "made work" of a landscaping character to keep the wolf from their doors. The federal government provides the funds—part of the staggering billions of national debt we are piling up—to pay these once highly paid men fifty cents an hour for five days a week of six hours a day.

The next is from an erstwhile "mui-tsai," who years ago, when a wee bit of a girl, running away in fear from unkind sponsors whose identity we never learned, but who is now grown to happy Christian womanhood and wifehood, came weeping into our compound, seeking shelter. The big hearted W.F.M.S. mother, Mrs. Nind Home, took her in, and presto! the magic of the Home, the gospel, and the school, have produced a fine typical Christian woman. Aladdin and his magic carpet has nothing on Christian Missions in the matter of helping women. The cost is trifling compared with the finished product.

The nearer home interchange of greetings brings many tidbits of news about sundry ex-Malayans. Do you think there will be reserved a corner in heaven where these pilgrims from this old earth may get together and *chakap Melayu* as they swap stories of their Christian intercourse while workers together for God in that corner of His vineyard? From Uncle Bill Darton, in Long Island, to the impressive colony of former workers now domiciled in California and other States to the West, come tokens of a brotherhood (both sexes) based upon Malayan services of bygone days.

IT IS DIFFICULT to believe that Dr. Denyes has not erred in his chronology when he reports that "both the girls are in New Jersey with their children, Lawrence with his wife and little boy live in Kenosha, Winconsin, and Russell in his third year of graduate work for his Ph. D. in chemistry, was in Milwaukee paying a Christmas visit to his young lady!" They must have done a lot of growing up since we last saw them on the campus of View Place, Mount Sophia, Singapore. But for ex-missionary energy, we hand the diploma to the mother of this family of four: two years ago she graduated from Lawrence College with her B.A., more than thirty years after she received the degree of "M-a" with the arrival of their first child. Please page all ex-missionaries.

THE PRIZE for genealogical information to date about former workers in Malaya goes without challenge to Miss Mabel Marsh, who in a year-end letter mention and gives information about more than thirty of them now resident in the United States. This is exclusive of children. Some of them had dropped out of my ken years ago, though the mention of their names puts them back on their proper pedestals. Who would have guessed that Mr. Hooley, of the Singapore Anglo-Chinese School, is now Dr. Hooley, Professor in the Department of History in the Agricultural College of Oklahoma State? Or that the Crawfords are still in Hawaii, whither he went from Singapore A.C.S., and where he is Supt. of Schools for the islands? Mrs. Wells, once the gracious mistress of Oldham Hall, widowed years ago, has raised four fine sons, the fourth being in his eleventh year. Miss Clare Norton is dietician in a tuberculosis sanatoriam in California. Mrs. Zinn, beloved by her Oldham Hall pupils, is in National City, Cal., not in very good health. The Hornbecks, the Oechslis, the Peases, the Silverthorns, and the rest of the thirty, all "fall in" under Miss Marsh's wand, and give an account of their interim doings. And in not one case that we know of has one of our former Malayan workers proven unworthy of that title.

ROBERT DORAISAMY. His friends and former fellow workers now living in America will learn with deep regret of the passing of this faithful Indian minister of Jesus Christ. Our prayers and best wishes go forth to his loved ones.

Ridley Park, Pa., U.S.A., Jan. 13, 1934.

W. T. CHERRY.

THE TELOK AYER EPWORTH LEAGUE

The Annual General Business Meeting of this League was held on Sunday, 21st January, 1934 at 8:30 p.m. at the Social Hall, with Miss Wong How Ding, presiding as chairman, in the absence of Miss Ong Nya Lay, the president. The following were elected cabinet officers for the year 1934:—

President.....Mr. Pung Ah Leong
1st Vice-President.....Miss Lim Pek Bee
2nd Vice-President.....Miss Chia Loy Keow
3rd Vice-President.....Mr. Wee Hong Heng
4th Vice-Presidents.....{Mr. Tan Huat Seng &
(*Joint*) {Mr. Ong Piah Watt
Hon. Secretary.....Mr. Soh Chuan Swee
Hon. Asst. Secretary.....Mr. Ee Cheng Boon
Hon. Treasurer.....Mr. Chew Keow Seong
Hon. Advisers.....{Miss Ong Nya Lay &
{Miss Ruth M. Harvey.

C. S. Soh,
Hon. Secretary.

KAMPAR UNION EPWORTH LEAGUE

The above League held its Annual General Meeting in the Anglo-Chinese School, Kampar, on the 1st of February, 1934, and the following were elected Office Bearers for the year:

1. *President*.....Mr. Yong Ngim Djin.
2. *1st Vice-President*...Mr. Lo Wei Kuang.
3. *2nd Vice-President*..Mr. Lai Kam Hong.
4. *3rd Vice-Presidents*..Mr. Wong Hean Kim, Mrs. Wong Hean Kim, and Mrs. Tan Keat Theang.
5. *4th Vice-Presidents*..Mr. Yong Chong Yoong, and Mrs. Yong Ngim Djin.
6. *Secretary*.....Mr. Tan Hong Kim.
7. *Treasurer*.....Mr. Chong Wan Fook.
8. *Assistant Treasurer*..Mr. Ho Weng Hong.

In 1933 the enrolment was 27 Leaguers. At present the League has a membership of 43, and is out to obtain a record enrolment this year.

All the Departments had a very busy year: the First Department conducted weekly Devotional meetings in which most of the Leaguers took part; the Second Department distributed tracts around the District and arranged visits to all villages in the District and Sakai Reserves where meetings were held; the Third Department visited the sick and Hospitals and distributed presents to them; while the Fourth Department arranged Social meetings, games and picnics to waterfalls and swimming pools. Also the Treasury managed to balance the Budget.

Tan Keat Theang,
Secretary.

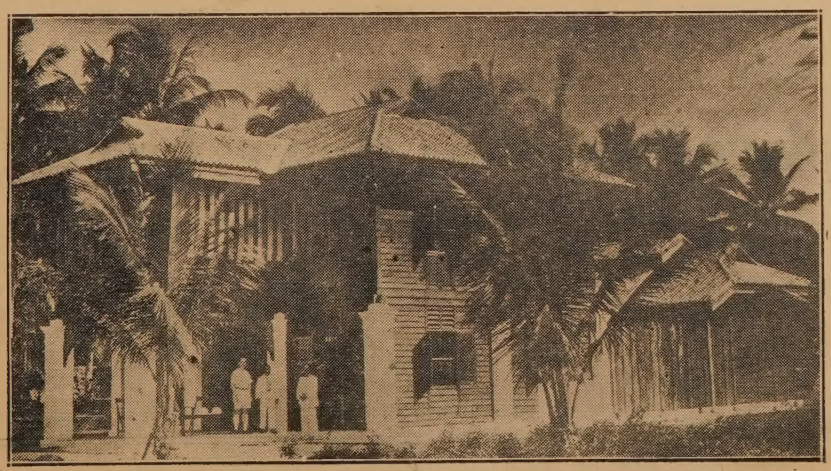
K. L. CHINESE EPWORTH LEAGUE

The members of the Kuala Lumpur Epworth League met on Saturday, February 3rd, at the Methodist Boys' School to hold the first Annual General Meeting of the League. Thirty active and ten associate members were present at the meeting.

Starting with a membership of twenty-one, the number now on the roll is seventy-four.

President.....Mr. Tay Soo Keng.
1st Vice-President.....Mr. Too Hing Kei.
2nd Vice-President.....Mr. Ng Teong Sew.
3rd Vice-Presidents.....Mrs. Too Hing Kei, Miss Tang Swee Chin, and Mr. Too Hing Yip.
4th Vice-President.....Mr. Leong Boon Swee.
Hon. Secretaries.....Mr. Soong Hong Meng, and Mr. Yaw Weng Chew.
Hon. Treasurers.....Mr. Chong Kek Chong, and Mr. Khoo Kim Hin.
Hon. Auditors.....Mr. Looi Pah Weng, and Mr. Tan Cheong Wan.

Soong Hong Meng,
Hon. Secretary.



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"I say, Brown, have you got that umbrella I loaned you?"

"No, I loaned it to a friend. Are you wanting it?"

"Not exactly, but the chap who loaned it to me says the owner wants it."—*Tit-Bits.*

Mrs. Nurich—"Ullo! 'Ere's a queer Christmas card from the Posh-Brownes. 'Noel 1932'—that ain't their usual phone number!"—*Selected.*

Lady (who had brought her small son to the hospital for treatment)—"It's his head, nurse. He's had it off and on ever since he was born."—*The Lookout.*

The party was almost over, and refreshments were being served. "Won't you have some more cookies, Willie?" asked the hostess.

"No, thank you; I'm full," said Willie.

"Well, put some in your pockets, to eat on the way home," she insisted.

"They're full, too," replied Willie. —*Christian Science Monitor.*

Jones—"Well, how are you getting on in your new eight-roomed house?"

Smith—"Oh, not so badly. We furnished one of the bedroons by collecting soap coupons."

Jones—"Didn't you furnish the other seven rooms?"

Smith—"We can't. They're full of soap."—*Montreal Star.*

"Dolly," said the child's teacher, "I was very disappointed in your examination this year. Didn't you tell me your father promised you a bicycle if you came out at the top?"

"Yes," said Dolly miserably.

"Then why didn't you work harder?" asked the teacher. "What have you been doing all this time?"

"Learning to ride a bike," answered Dolly.—*Pearson's Weekly.*

All their small lives, Jane and Peggy, twin daughters of a New York doctor and his wife, had been dressed identically. If one received a woolly dog, the other was presented with one like it. Their portions of spinach were the same. If Jane had a cold, Peggy developed one. Even their story books came in pairs.

The other day their nurse took them to the hospital to see their new baby brother. As they stood by the bedside in silence looking round-eyed at the baby, their mother asked them how they liked their little brother.

"He's funny!" the twins replied in a chorus. "Where's the other one?"—*Boston Transcript.*

Willing to Take a Hand Out

"Er—I—er—am seeking your daughter's hand—er—have you any objections, sir?"

Father—"None at all. Take the one that's always in my pocket."—*Congregationalist.*

Unbreakable Baby Wanted

"I wish I had a baby brother to wheel in my go-cart mother," said small Elsie. "My dolls are always getting broken when it tips over."

—*Boston Transcript.*

Teacher—"If there were four flies on the table, and I killed one, how many would be left?"

Bright Pupil—"One—the dead one." —*Exchange.*

Customer: "Ten cents for that coat hanger! Too much! Haven't you something cheaper?"

Clerk—"How about a nail, sir?"—*Selected.*

——A little girl was asked by her teacher whether she resembled her mother or father.

Little Girl—"I don't know, but I'll find out."

That afternoon she told her mother what the teacher had asked.

Mother—"Tell your teacher that you have your father's hair and my features."

The next day at school, the teacher asked if she had found out whom she resembled.

Little Girl—"Yes, ma'am. Mother says I have my father's hair and her fixtures."—*Border Cities Star.*

Contributor—"Dear Mr. Editor, I enclose poem, and should like your decision quickly, as I have other irons in the fire."

Editor—"Remove irons, and insert poem.—*Yorkshire Evening News.*"

Newedd—"I wonder why it is we can't save anything."

Mrs. Newedd—"It's the neighbors, dear; they are always doing something we can't afford."—*Tit-Bits.*

Lecturer (in a small town)—"Of course you all know what the inside of a corpuscle is like."

Chairman of meeting (interrupting) —"Most of us do, but ye better explain for the benefit of them as have never been inside one."

Getting Experience.

Three hundred nurses in a Philadelphia hospital are on a hunger strike, and may soon learn what it's like to have only a glass thermometer to suck for breakfast.—*New York Sun.*

They Come in Dozen Lots

A schoolmaster was talking to his class. "You need energy and enterprise to get on in the world. With these to help you your success is certain. One of the richest men in the world came to this city without a shirt on his back and now he has millions.

One boy looked puzzled. "Millions, Sir!" he repeated in astonishment. "How many does he wear a time?"—*Selected.*

Joan's auntie was expected, but just when she was due to arrive a telegram came.

The child's mother read it aloud: "'Missed train. Will start same time to-morrow.'"

After her mother had put it down Joan picked it up. Suddenly she burst into a roar of laughter. "Isn't auntie really silly, mummy?" she said.

"Why, my dear?" asked mother, puzzled.

"Well, don't you see," said the child, "if she starts at the same time to-morrow, she'll miss the train again?"—*Answers.*

Bride—"My husband had a hope chest, too, before we were married."

Neighbor—"For mercy sakes! What was in it?"

Bride—"A bushel of socks—he hoped someone would darn 'em."—*Selected.*

The son of the house gazed intently at the dog. "I've got it at last," he mused to himself.

"What have you got?" asked father.

"I know now why we call Fido a watch dog," replied the boy.

"Why do we?" asked his parent.

The boy pointed to the animal, who was turning round several times before lying down.

"Because he has to keep winding himself up," he said.—Philadelphia *Bulletin.*

The Government official of the country district who had charge of the census which deals with farm products had instructed the old farmer to collect his stock of every description and have them branded.

"I s'pose that's all right," sighed the farmer dolefully, "but, honest, mister, I believe I'm going to have a terrible time with them bees."—*Selected.*

An old colored man was burning grass when a "wise guy" stopped and said: "You're foolish to do that, Uncle Eb; it will make the meadow as black as you are."

"Don't worry 'bout dat, sah," responded Uncle Eb." Dat grass will grow out an' be as green as you is."—*Exchange.*

Dad—"Worse and worse! Now you're at the bottom of the class instead of next to the bottom."

Billy—"But, dad, I can't help it that Johnnie's got the measles!"—*Royal Arcanum Bulletin.*

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